

1507/1342  
SAMUEL and CHRIST:

OR, THE  
TYPE and ANTITYPE

AND THEIR  
SACRIFICES illustrated, and compared;

AND THE  
Signification of the CHERUBIMS being placed at  
the East of the Garden of *Eden*, after the  
fall of *Adam*, described:

WITH  
Some other things very edifying to the Christian,  
and instructing to the grossly ignorant.

1 SAM. xvi. 4, 5.—*And the elders trembled at his coming, and said, Comest thou peaceably? And he said, Peaceably: I am come to sacrifice unto the Lord: sanctify yourselves, and come with me to the sacrifice.*  
GEN. iii. 24.—*And he placed at the east of Eden, cherubims, and a flaming sword, which turned every way, to keep the way of the tree of life.*

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## SAMUEL and CHRIST, &c.

1 SAM. xvi. 4, 5.

*Comest thou peaceably? And he said, Peaceably: I am come to sacrifice unto the Lord; sanctify yourselves, and come with me to the sacrifice.*

**I**N this chapter, we see, God sendeth the prophet Samuel an errand for himself; namely, to Bethlehem, to anoint David the son of Jesse, to be king. The words of his commission are these, and they run thus; *Go, fill thine horn with oil; I will send thee to Jesse, the Bethlehemite: for I have provided me a king among his sons.*—Now it was customary of old, to anoint kings and priests with oil, at their enstallment into their office: this was called enauguration. Thus we read of Saul's being anointed with a vial or glass of oil; another with a box; and here David with a horn of oil. Some have observed, in a distinguishing light, the reason of anointing Saul with a vial, and David with a horn of oil: and they tell us, that Saul being anointed with a glass of oil, was to signify the short continuance or endurance of his reign; signified by the glass breaking, if it fell: but David's long and prosperous reign, succeeded by Solomon, his son, after him, which sat upon his throne by the horn of oil. However, of this I shall not say; only Samuel was commanded by God to do so, and he obeyed. You will observe, God sends Samuel to Bethlehem, under the pretence of sacrificing, in order to anoint David to be king; and thereby removes all obstacles and fears, that might obstruct Samuel's obedience to his command; or might perplex his mind, in view of the rage and malice Saul might express against him: and in this we see, God condescends to our weakness. Verse 2. *And the Lord said,*

*Take an heifer with thee, and say, I am come to sacrifice to the Lord.* Samuel's name signifies *appointed of God*: so Christ was called and appointed to be High Priest of his church, and the only sacrifice for sin, and sacrificing High Priest too. Samuel was sent to Bethlehem, a little obscure town or village, as we see, Micah v. 2. *Bethlehem Ephratah, little among the thousands of Judah*: here in this place, our Lord appeared as the priest of the Lord of Hosts. Bethlehem signifies the house of bread; and to this place Samuel was appointed to go, and called by God to sacrifice his heifer, and anoint David to be king: but our Lord Jesus Christ was sent from the house of bread, [*viz.* heaven, where was *bread enough and to spare*] to the poor wilderness of this world, where there was thirst and hunger, as we read in Psalm cvii. 4, 5. *They wandered in the wilderness, in a solitary way, they found no city to dwell in; hungry and thirsty, their soul fainted in them.* From heaven then, to this our earth, this wilderness, Christ came bringing his sacrifice with him, as Samuel with his heifer, and offered up himself a sacrifice to the justice of God for us, *and calls Jesse to the sacrifice.* Samuel was to invite David's father to the sacrifice: and God said to Samuel, *I will shew thee what thou shalt do.* It is easy and pleasant to obey God when his presence is with us: this is oil to the wheels, and makes a man run in the way of his commandments, without wearying or fainting. Verse 4. *And Samuel did that which the Lord spake, and came to Bethlehem.* Samuel took pleasure in obeying the Lord: he was of another spirit than Saul, or the men of the world. God said, *go to him, and he goes; do this, and he did it,* with cheerfulness and volition of will. *And the elders of the town,* [*viz.* of Bethlehem,] *trembled at his coming.* This trembling of theirs might be occasioned, and arise from the sight of such an unusual visitant, and unexpected or sudden appearance of Samuel to their town; and possibly from the thoughts they might entertain of Saul's envy against them; as if he thought that the Bethlehemites in that place, were not loyal enough subjects to him, and disregarded his go-



vernment, and were inclined after David the Son of Jesse, more than he. This might arise in their minds, I say, at first view of Samuel to their town : or rather, I think, which is more agreeable, the reason of their trembling at Samuel's coming, might arise from their belief of God's prophets being called by God, and sent by him to foretel future-events ; that is, things unseen as yet, and were to come in the course of providence ; and that they were also appointed of God, and sent to such and such wicked and rebellious nations, kingdoms, and people, to denounce heavy judgments, and dreadful threatnings of God against them, for sin : and thus we see, that sin and guilt is the mother, the cause and source of fear and trembling, which hath ever in all ages, been the continual companion of sin. Witness Adam's sin ; it bred fear in him, and he hid himself among the trees of the garden : not that he did, or could possibly hide himself from God, but only as his guilty fears then suggested to him, and Satan together, Gen. iii. 8. We read of the devils trembling with fear of God, on account of sin, James ii. 19. : of Herod's perplexity and trouble at the birth of Christ, in this very little town, *Bethlehem*, Matth. ii. 3. : of the trembling of Felix, at hearing *Paul preaching of temperance, righteousness, and judgment to come*, Acts xxiv. 25. ; and of the Jailor's trembling, Acts xvi. 29. Cain was afraid, that whosoever found him would kill him : his guilty conscience suggested this to him, on account of the murder of his brother Abel. Thus Satan has been, and is the author of sin : he first tempts to commit it, and then accuses and torments the person when it is committed. And as Satan is the author of sin, sin is the cause of fear and trembling : and I take trembling here, to be the mark which Cain had upon him.

But to come to our present purpose, *The elders of the town trembled at Samuel's coming ; and said, Comest thou peaceably ?* Here you see, from these words, they were probably afraid of his coming to denounce some heavy judgment against them ; as the words of their interrogation do import : *Comest thou peaceably ? Art thou come*



in terms of peace to us, or in wrathful terms of divine displeasure, to make us afraid, on account of our sin and rebellion against God ; or against us, with respect to the government of Saul. To which Samuel answers ; ver. 5. *And he said, Peaceably : I am come to sacrifice to the Lord.* Here he told one part of his word and design in coming so unexpectedly and surprisngly to the town ; and hides the other part, as he was directed of God. — Thus it is wisdom in men, and good policy also, to take all lawful means and ways, to preserve their useful lives among men in the world, when God is glorified by their service, and their generation rightly served thereby : *When we are persecuted in one city, we are directed and warranted ; yea, commanded to flee to another city, in order to save our lives, when we can be more useful for God's glory, and the good of mankind, as was said above : Sanctify yourselves, says he, and come with me to the sacrifice.* To make the elders and the inhabitants of Bethlehem know and believe he was *come peaceably*, he proposes to them the duty of sacrificing ; and to hush their fears, he invites them to *come with him to the sacrifice* : But first of all he exhorts them to prepare for the duty, by *sanctifying* of their persons. When we are called to approach God's altar or throne of grace with any peace of service, we ought first to consider what a *holy One God is, with whom we have to do*, and look upon ourselves as filthy and vile ; and, by our sin, removed at an infinite distance from God : and this ought to excite our due preparation, by sanctification. Sanctification is twofold,

1. Outward, as touching the *moral character* of the life and conversation.

2. Inward in the soul ; in the frame, temper, disposition, habits, desires, and affections of the soul, and right deportment of the whole man. Or, in other words, sanctification is either *legal* and *outward* with regard only to the body or actions of the body, and conversation of the tongue ; and inward in the soul and body both. In the principles of the soul, and actions of the body, and conversation of the lips ; this last sense of sanctificati-

on, we call gospel or evangelical holiness; which is begun by the Holy Ghost in the soul of a sinner, at his new-birth or creation, and carried on as a work progressively in the soul, until the whole work of sanctification be perfect, which concerneth him, in order to his compleat happiness and glorification.—Thus the Holy Ghost is the only author and finisher of this work of sanctification in his people. Inward and real sanctification is a perceptible and felt work: it is that by which a man is made like God, and holds communion with him; for, *Without holiness no man can see the Lord*: but the holy and pure in heart, they shall be admitted to see him, and to dwell with him for ever, Matth. v. 8. Psalm xv. 1, 2. If a Christian were as attentive as he should be, he would find sanctification as evident and clear as visible objects in nature, beheld by the bodily eye: I mean, he would feel and observe the Holy Spirit of grace, carrying on this work of grace, and promoting and advancing it by his holy and heavenly gales and breathings in the hearing of the gospel; by softening his heart, quickening his deadness, enlightening his darkness, inclining him to prayer and holy obedience, in his hatred of sin and sinners, and increasing his love of God and the godly; and engaging him to the love and study of true holiness, as God's image, which is the beauty, life, honour, and dignity of the soul: for, can there be a spring of water, and not streams refreshing to the traveller? or can there be a fire, without heat? or, can the sun shine, and there be no light? Now, for a few edifying and spiritual Remarks.

1. *Fill thine horn with oil*; that is, for the enanguration of David, and constituting him in place of Saul.—Our Lord Jesus Christ was anointed with the Holy Ghost above all measure, as King, Priest, and Prophet of his church, as Mediator; that he might anoint all his members with the spirit of holiness, in measure. Thus every believer hath an unction; *i. e.* an anointing from the holy One; that is, Christ, 1 John ii. 20. called the oil of joy and gladness, Psalm xlv. 7. With this holy Spirit of joy, Christ is anointed above all his fellows or con-

federates joined with him in the same covenant of redemption. The gospel is the horn of salvation which Christ has raised up for us in the house of David, Luke i. 69. Now, a horn is for gathering them who are scattered by its blast : so the gospel gathereth together the scattered elect of God, by the minister's blowing it ; that is, explaining and preaching it : and this horn is effectual for this end, when God fills it with his oil ; that is, accompanies it home upon the consciences of sinners, with the power of the Holy Ghost. A horn is the beauty and ornament of the beast also, and is that with which it pushes its enemies ; so will Christ push down all his enemies with this horn of the gospel, and will at last push them to hell, and pass sentence against them by this word he hath spoken unto them, John xiii. 48. And God said to Samuel, *I have provided me a king among Jesse's sons.* God himself provided his Son Jesus Christ, to be King of kings, King of saints ; and, as God, he is King of heaven and earth, and King of nations. His human nature is taken out of the family of Adam's sons : Adam himself the first man, being a type or figure of Christ, the second Adam, who is now come ; see Rom. v. and 1 Cor. xv.—Again, God says to Samuel, who seemed to be afraid of Saul's fury, if he knew that he was come to anoint David to be King,—*Take an heifer with thee, and say, I am come to sacrifice to the Lord.* Cover thy present purpose in coming to Bethlehem, by taking a beast with thee, and by doing sacrifice to the Lord : so our Lord Jesus came at the command of God from heaven to earth, bringing his sacrifice with him ; *i. e.* a human body and reasonable soul, joined to the altar of his Godhead, and sacrificed it unto the Lord. The good fruit and effects of this sacrifice hath turned away God's wrath and displeasure, from every true spiritual Bethlehemite ; that is, true believer ; and trembling from his soul, and restores him sweet peace, hope, and joy unspeakable and full of glory.—*And Samuel did that which the Lord commanded, and came to Bethlehem,* taking his servant-man, leading the heifer, along with him, as I think : so Christ obeyed God in all



things, and did always those things which pleased him, and never refused any of his precepts.—*And the elders of the town trembled at his coming*; that is, the ruling men, heads of the town of Bethlehem, trembled at the coming and sight of Samuel. Guilt makes men afraid: sin always leaves a sting, and remorse in the conscience; and they scarce can look on a messenger or servant of God, or hear a sermon, but their conscience is awakened with fear and dread of God: this is the serpent that biteth and stingeth as an adder; the guilty conscience is the worm that never dieth, as our Saviour speaketh. The prophets of God, as was said before, were appointed to foretel events, and denounce judgments on ungodly nations and cities, where sin and wickedness abounded. Their guilty consciences dictated to them, that the prophet of the Lord coming to their obscure town in such an unexpected time, was to threaten them with some judgment, as I suppose; and so they hastily asked him, if he came *peaceably*: *Comest thou peaceably?* and he said, *Peaceably; I am come to sacrifice to the Lord.*

When Adam sinned and transgressed the divine law of God, he left all his offspring under guilt, fear, and dread, and obnoxious to the wrath of God; and our consciences being guilty, fear and trembling is soon awakened in the breasts of any of Adam's offspring: but more especially, when God begins to deal with us, with the divine law, which we have broken, at our conversion. Witness Adam fearing in the garden, Gen. iii.: Heman, Afaph, in the book of Psalms: Job, chap. vi. 4.: Hab. iii. 6.: the Jaylor, Acts xvi. 29.: and the apostle Paul himself, *He did not know sin and wrath but by the law*, Rom. vii. 7. Such is the dreadful nature of sin, that it causes the soul to tremble: see what it did to our Lord Jesus Christ; it made him to *sweat great drops of blood*; to cry and die upon a tree, and ly in a cold grave, who had only sin upon him by imputation, but had none of his own to be afraid of.—But what I further observe from this, *viz.* the elders of Bethlehem, their trembling at Samuel's coming; the whole world had just cause to

tremble at Christ's coming; because *all the world were guilty before God*: But, behold Christ came peaceably into the world; *not to condemn, but to save it; not to destroy men's lives, but to save them*, by sacrificing himself, and laying down his life a ransom for many, Matth. xx. 28.: he hath fully declared that he came peaceably, by dying for us. Christ came to make peace by *the blood of his cross*; to reconcile both Jews and Gentiles unto God, by *one body on the tree*; and hath actually and truly made reconciliation for iniquity, made an end of sin, and brought in everlasting righteousness, Dan. ix. 24, 25. Christ hath carried the blood of his sacrifice into the highest heavens, within the vail, *into the holiest of all*, and has sprinkled the *mercy-seat*, and made peace in his high places; and thereby peace cometh unto our trembling souls: and when the virtue of this blood of Christ is sprinkled upon, and applied to the conscience of a man, then he is at peace with God, and Christ, and the law, and with angels, and ministers; yea, he is at peace with death and himself, and with all things, sin and Satan only excepted. Christ purchased peace, applies peace, gives his peace, leaves his peace, and preserves and maintains peace; he proclaims peace, and invites us to receive it. See now, if Christ, who is Israel's King, be not a merciful King: He justifies us by his blood, and worketh faith in us; and then we have peace with God, Rom. v. 1. Christ will come peaceably to justified persons, at death and judgment; and instead of being afraid or made to tremble, they will be made to rejoice and be exceeding glad, *when the day of their redemption draweth nigh*.—Verse 5. *Sanctify yourselves and come with me to the sacrifice*: The qualification required, for doing God acceptable service, is holiness in the service. Christ sanctifies all those who are spiritual sacrificers: his sacrifice hath purchased the grace of the Holy Spirit, by which the souls of all true believers are sanctified. When we consider the purity and infinite holiness of God's nature, it is a wonder that his holiness does not burn us up, in drawing near to him: No man can come to God out of Christ, nor have access unto him, but through Jesus our New Testament Samuel: for, as

we cannot look on the sun, but by the intervention of a cloud, without winking, and dazzling our eyes; so Christ hangs up his human nature betwixt God and us, and the Man Christ Jesus is the great medium of communion with God; and by his sacrifice coming betwixt us and God's justice, his wrath is appeased, and God and man meets amicably in the Lord Jesus Christ; he being God's way to man, and man's way to God. — Samuel invited the elders of Bethlehem to the sacrifice, by the word used by the prophet Isaiah, chap. lv. 1. [*Come*;] and is the same word often used by our Lord and Saviour himself, in the gospels, Matth. xi. 23. *Come unto me, all ye that labour, and are heavy laden, and I will give you rest.* Come, shews us the willingness of Christ to bestow his mercy upon us; and how ready he is to give us sanctification, as the fruit of his sacrifice. Rev. xxii. 17. *The Spirit and the bride saith, Come; and, let him that is a-thirst, come: and whosoever will, let him come; and take of the water of life freely.* Christ having come from the Father, and offered his sacrifice, he will still cry, *Come to me*; come to the sacrifice, until all who are ordained to eternal life are come, and then he will throw down all the altars for sacrifice, all rule and authority, all the outward ordinances in this world, and will deliver up his mediatorial kingdom to his Father; *And God will be ALL IN ALL*, 1 Cor. xv. 24.—28.

3. Observe, wherever there is an altar, it says there is an offering, or sacrifice; and where there is a sacrifice, it argues a priest; and where there is a priest and a sacrifice, it argues strongly that there is sin. Now, in this portion of scripture before us, we have the nature and design of sacrifices intimated clearly. All the bloody sacrifices that were offered up from Abel to Christ, under the Mosaic dispensation, were all types and figures of our Lord Jesus Christ's sacrifice, which he offered up to God's justice, for the sins of an elect world; and this leads as far back as to take notice of the cherubic appearances at the east of Eden, of their form and signification, and the flaming sword in their hand, Gen. iii. 24. compared with Ezek. i. *So he drove out the man*; that is, Adam: and he



placed at the east end of Eden cherubims, and a flaming sword; or more agreeable to the original, a flame, and a sword. This represented the justice of God being the sword to cut and divide the sacrifice, and the divine fire of God's wrath to consume it: and this pointed at Christ represented in the two faces of the cherubims, viz. that of a lion, signifying his divine nature; for, he is called, *The Lion of the tribe of Judah*; and by the other face in the cherubim, that of a man, signifying Christ's humanity. It was ordinary to cut the sacrifices of old, and then lay them on the altar to be consumed; and this may be gathered from Gen. xv. 9, 10,—17. *And the Lord said unto him, [i. e. Abraham,] Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old.*—These were all types of Christ, and his three years public ministry, before he offered up himself a sacrifice to God for us: and it is added,—*A turtle dove, and a young pigeon*, thereby representing Christ's innocence. *And he, [viz. Abraham] took unto him all these, and divided them in the midst, and laid each piece one against another; but the birds divided he not.* Verse 12. *And when the sun was going down, a deep sleep fell upon Abraham; and lo, an horror of great darkness fell upon him;* prefiguring the horror of darkness the blessed Redeemer's soul was under, when suffering for our sins, under the great darkness of his Father's desertion on the cross; when he was about to sleep the sleep of death. Verse 17. *And it came to pass, that when the sun was down, and it was dark, behold a smoking furnace, and a burning lamp, that passed between those pieces.* These prefigured, I say, and represented the heavy load of the wrath of God, and dreadful displeasure of the Almighty against sin, which fell upon Christ, when he stood in the law-room and place of the elect, as their substitute. This smoking furnace and burning lamp, passed between those pieces of the divided cutted beasts; i. e. sacrifices: shewing how God's wrath would pass upon Christ, and cut and divide his soul and body asunder for a time; and pass between both, as it were, when he would become, and be actually made a sacrifice or offering for sin, 2 Cor. v.

21. So there were placed at the east of the garden of Eden, a detachment of cherubims, God's hosts, armed with a dreadful and irresistible power; represented by flaming swords, which turned every way, on that side the garden, which lay next to the place whither Adam was sent, to keep the way that led to the *tree of life*; so that he could not either steel or force an entry: for who can take a pass against an angel on his guard, or gain a pass made good by such a force.—Now, this intimated to Adam,

1. That God was displeased with him; though he had mercy in store for him, yet at present he would seem to be angry with him, for eating the forbidden fruit, and so fought against him: for here a sword was drawn, which was to him a *consuming fire*, for it was a *flaming sword*.

2. That the angels were at war with him: No peace with the heavenly hosts, while he was in rebellion against their Lord and ours.

3. That the way to the tree of life was shut up; viz. that way which at first he was put into, the way of *do and live*, and of spotless innocency. It is not said, that the cherubims were set to keep him and his for ever from the tree of life, and from all after means of grace, to obtain eternal life; no: thanks be to God there is a paradise set before us, and a tree of life in the midst of it; and a way to this tree of life by faith, which we rejoice in the hopes of, and may even pluck the fruit and eat, and not sin, but live thereby: But the cherubims were set to keep that way of the tree of life; that is, that way of life by the old covenant of works, *Do and live*, which before they had been in: And, O how natural is it for us, Adam's children, to seek life by the way of the first covenant still; But now, these guardian keepers of the tree of life would give Adam and Eve to know, that it was henceforward in vain for them and his posterity, to seek or expect righteousness, life, and happiness, by virtue of the first, but now broken covenant of works; for it was irreparably broken, and it *curseth all that continueth not in all things, which are written in the book of the law, to do them*, mal. iii. 10. So then, the old covenant could never be pleaded, nor any benefit gotten by it: the command of the covenant being

broken, the curse of is in full force still, and leaves no room for repentance; offers no strength to obey for the future; promiseth no pardon for the violation of it; neither doth it offer a Surety or Saviour.—So then, we are undone and destroyed for evermore, if we be judged by that covenant.

4. God revealed this to Adam, not to drive him to despair, but to let him see his misery by sin and disobedience, and to quicken him to look and cry for mercy, and seek life in the promised seed, which was revealed to him soon after his woful fall; by which promised seed, *the Surety of a better covenant*, the flaming sword is removed, God and his attributes and angels are reconciled to us, and a *new and living way into the holiest* cast open, and is consecrated for us. *Christ is the end of the law for righteousness to every one that believeth*, Rom. x. 4.

But to take a more particular notice of the cherubick appearances at the east end of the garden of Eden, with their four faces, their forms, and significations.—Now, for the better understanding of the form and meaning of the cherubims, with their four faces, we have them largely described in the first chapter of Ezekiel, to which I refer the reader: We are told there, *They had four faces, and every one had four wings, and their feet were straight feet*; denoting reason and knowledge, by their having the face of a man; swiftness to serve God, by having wings; and uniformity of God's providence, by their feet being straight. Verse 10. *As for the likeness of their faces, they four had the face of a man, and the face of a lion on the right side; and they four had the face of an ox on the left side: they four also had the face of an eagle.*—Thus the prophet describes the living creatures, which I take to be the four beasts John speaks of in the Revelation; called also, *animalia*, four beasts or living creatures. Rev. iv. 6, 7.—*And round about the throne were four beasts, full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.*—Thus John describes these living creatures and their faces, just as Ezekiel does. Some have taken the four beasts here, to mean the four Evangelists, who writes the four gospels,



who were bold in Christ's cause as *lions*; and were clean represented by the *ox*, which was a clean beast, and fit for sacrifice: The Apostles were filled with the Holy Ghost, and so were full of eyes for seeing divine mysteries, and prepared for enlightening others, by the gospel they preached. As the eagle here being mentioned, some have taken it to mean John the beloved disciple, who like the eagle, rose high in flight, when he told so much of the divinity of Jesus Christ, John i. *In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. All things were made by him, &c.*—But, I proceed to give my opinion, what the appearance of the cherubims and their four faces signified to Adam, being so suddenly placed at the garden of Eden. The appearance the cherubims made to Adam at Eden, or suppose Adam had not seen them at all, are all one: They signified that the whole Godhead or Trinity of Persons, had been early at work, contriving a plan of human redemption, even before the fall of man took place; and appearing in the form of living creatures, with four faces, as Ezekiel and John describes them, represents, as I said, the blessed and adorable Three in the Godhead, having contrived and found out a way to save sinners from the dreadful effects of the fall, *viz.* from hell, and the wrath and curse of God due to sin.

*Quest.* But how, will you say, did the cherubims represent or signify Father, Son, and Holy Ghost, the adorable three in the Godhead, when they had four faces.

*Answ.* By these cherubic appearances, made immediately on the back of the fall, it would appear, that God took the opportunity, so to speak, to represent our redemption, by the incarnation and death of Jesus Christ, by the lion and man's face on the right side of the cherubim, that was placed at Eden; for Christ sitteth in his heavenly kingdom and glory, at his Father's right hand; and the flaming sword being in the hand of the cherubim, signifies the divine sword of justice, to cut the sacrifice of Christ's humanity; and the flame, God's wrath to consume it, as was before observed. But I come to speak of the four faces of the cherubims more plainly and separately;

and although they be four faces, yet they signify but three persons. Ezekiel saith, *As for the likeness of their faces, they four had the face of a man, and the face of a lion on the right side.* Now, these two faces, signify only one Person; i. e. Christ incarnate, or Christ as truly God and truly man; or which is the same thing, Christ as Mediator and Redeemer of sinners, in his human and divine nature, and in one person: *And they four had the face of an ox on the left side;* thereby representing the Father or first Person, who is the contriver of our redemption by Jesus Christ, and appointed bulls, oxen, sheep, and goats for typical significations, shadows, and sacrifices; fore-signifying Christ to come, and die in the fulness of time, and offer his own sacrifice upon the altar of his Godhead, when God would give the sword of his justice a commission to *awake against the Man Christ;* who, as to his divine nature, was *his Fellow;* and to *smite the Shepherd,* that God might turn his hand of mercy upon *the little ones,* Zech. xiii. 7. *And they four also had the face of an eagle.* This last, the eagle, signifying the third Person, the blessed Spirit; called in scripture the Holy Ghost.—Now, with all humility and soberness, I understand the cherubims being placed at the east of Eden, to signify what I have here said, and not simply only to guard the way of the *tree of life.* The flaming sword being held in the hand of the cherubim, pointed or turned every way; blocked, barred, and shut up every way fallen man might devise, by their own works, to save themselves; and that no salvation could be obtained now by the covenant of works, since the law of God was violated by disobedience.

I now conclude, by making a short observation on the *cherubims* and *seraphims*, for there are higher and lower orders of celestial and angelical beings: hence we read of Gabriel in Daniel and Luke, *who stood in the presence of God;* and the apostle Paul describes them by *thrones and dominions, principalities and powers.* Some say that cherubims and seraphims, one of them signify a messenger of mercy, the other an executor of justice; the one burns with love, the other excels in knowledge: they may be all considered as messengers of mercy, and guardians of elect souls; for

God orders that they be nurses to his children, and ministering servants to Christ's members. The Lord giveth a charge to the angels, *to keep his people in all their ways. They are all ministering spirits, sent forth to minister to the heirs of salvation. The angel of the Lord encampeth round about them that fear him, and delivereth them.* The angel of the Lord here signifieth Christ, the guardian angel of the covenant, ordering the created angels to watch over the righteous, and defend them from all the malignity of earth and hell, by night and by day, in life and in death.

From all that is said we may see, That Jehovah came to Adam in terms of peace, by the interposition of a Mediator, seeking to bestow his grace, mercy, and peace upon him; and by the cherubic appearances at the east of Eden, having on the right side, *the faces of a lion and a man;* signifying God and man joined together in love and peace again, by his sacrifice on the cross; signified by the flame and the sword in the hand of the cherubim; typifying the sword of divine justice to slay Christ, and the wrath of God to consume the sacrifice, and prepare him to be food to immortal souls. The whole train of Jewish sacrifices from Abel to Christ, typified him to come, suffer, and die as a sacrifice to justice; and indicated peace and good will to men, which was uttered by an angel or cherub, at the birth of Christ: *Behold I bring you glad tidings of great joy; behold Samuel's heifer led to Bethlehem, and behold Christ led to Calvary;* and let our enemies themselves say, *Christ came peaceably to the world to sacrifice and to call men to salvation, which is the fruit of his sacrifice.* When Christ is calling on us to come with him to the sacrifice, let us hear, believe, obey, and go with him; for the time is fast coming, when he will call no more to the sons of men: *If ye will return then, return; Come, for yet there is room:* But in a little the flaming sword will stand in the way of impenitent sinners, and the door of mercy will be shut, and no more invitation given: and this sword of divine justice that sacrificed Christ for sinners, will in a little make all Christless souls a sacrifice to justice, when none will deliver them.—May God determine us to come to Christ, and embrace him, that we may be saved by his sacrifice.

F I N I S.





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